

XXVIII.

# MEMOIRS OF LITERATURE.

MONDAY, September 18. 1710.

To be continued Weekly.

I.  
DISCOURS de M. DE VIEUSSENS Medecin ordinaire du Roi, de l'Academie Royale des Sciences, & Aggregé à la Societé Royale de Londres, sur la Nature, les Differences, les Causes, & les Signes du Temperament du Sang.

That is, *A Discourse of Dr. de Vieussens, Physician in Ordinary to the King, Member of the Royal Academy of Sciences, and Fellow of the Royal Society, concerning the Nature, the Differences, and the Causes, and Signs of the Temper of the Blood.*

**I**F I undertake to explain the Nature, the Differences, and the Causes and Signs of the Temper of the Blood; 'tis chiefly in order to enable those, who are little skill'd in Anatomy, to form a clear Idea, not only of the different Tempers of Men's Bodies, but also of all the different Characters of their Minds.

That the Reader may more easily understand what I am to say upon this Subject, I shall observe, in the first place, the sensible Principles of the Blood and of its Recrements, and give a general Notion of the natural Proportion of Quantity to be found among them. All the Chymical Philosophers and Physicians, who have hitherto endeavour'd to give us the Analysis of that Liquor, are agreed that it consists of Phlegm, Sulphur, Acrimonious Salt or Alkali, and Earth. Every Body knows that the Air we breath, is full of Nitre, and that many Aliments contain saline acid Particles; and therefore there is no doubt that the Blood is always impregnated with an Acid Salt, that floats in its Mass. The quantity of each of those Bodies, that form the Blood, is naturally such, that Phlegm is always more plentiful in its Mass than Sulphur. The Quantity of Sulphur exceeds that of Salt; and Salt prevails above the Earth. I shall observe by the by, that each of those Bodies, on which the Temper of the Blood, and of all its recrementitious Juices, is grounded,

ought to be look'd upon as Predominant, without any regard to its Quantity, whenever it happens to be Superior to them by its Qualities. To make the Reader apprehend what I have just now said, I must observe that Phlegm is always more plentiful in the Lymphatick Portion of the Blood, for Instance, than all its other Principles together. And yet all Physicians are agreed, that Sulphur prevails in it, when the sulphurous Particles are large enough, to absorb those of its Phlegm, of its Acrimonious Salt, and of its Earth, and to hinder them from being made sensible. 'Tis also acknowledged that the Sulphur of the same Lymphatick Portion of the Blood, is more plentiful than its Acrimonious Salt: And yet 'tis agreed that this Salt prevails above the Sulphur, whenever it is sufficiently exalted to be made sensible, either by the Taste, or by its Effects. Wherefore since the Temper of the Blood is grounded upon the different Bodies I have mention'd, I think I may say it consists in a Proportion of the Quantity and Qualities of those sensible Principles, mixed and united together, which is the immediate Cause of all its different Properties, whether it be considered with respect to different Kinds of Animals, or with Respect to their different Individuals.

I have said, in the first place, that the Temper of the Blood is a Proportion, not only of the Quantity, but also of the Qualities of its sensible Principles; because Substances never acting as mere Substances, but as having a certain determinate Extension, or certain Modes; and those very Modes, whereby they act one upon another, being Qualities inseparable from their Quantity, whilst they remain under the Form of such and such Substances; 'tis evident that the sensible Principles of the Blood cannot determine its Temper by the Proportion of Quantity observable among them, but in as much as they are Bodies endowed with different Qualities. And therefore the Temper of the Blood must necessarily include, not only a Proportion of Quantity, but also a Proportion of the Qualities of its Phlegm, Sulphur, Salt, and Earth.

I have said, in the Second Place, that the Principles of the Liquor I am speaking of, determine its Temper, as being mixed and united together; because their Proportion of Quantity and Qualities, must necessarily be attended with their Mixture and Union; that they may make up a Whole different from each of them taken severally.

I have further observed, that the Temper of the Blood is the immediate Cause of all its different Properties, if it be considered with respect to several Kinds of Animals, or with respect to their different Individuals. The Truth



this Assertion is manifest, because the Difference observable between the heat of Men's Blood, and the heat of the Blood of Tortoises, for Instance, cannot be explain'd but by the different Proportion of the Quantity and Qualities of Phlegm, Sulphur, Salt, and Earth, which constitute the Blood of Men and Tortoises. Nor can the Difference between the Fluidity of the Blood of Two several Men, be accounted for, but by the different Proportion of the Quantity and Qualities of the sensible Principles, which form the Blood of those Two Men. To confirm what I have asserted, I shall observe that tho' the principal Qualities of the Blood, (I mean its Fluidity, Moistness, Redness, Heat, and Fermentation,) considered in themselves, are doubtless the Effects of its Form; yet they depend upon the different Proportion of the Quantity and Qualities of the several Bodies of which it is made up, when they are considered with respect to the different Degrees of their Extension. In effect, as the Phlegm of the Blood is in greater or lesser Quantity, that Liquor is more or less fluid: When its Sulphur is more or less plentiful, and fat, and when its Particles are more or less closely united; it is more or less viscous, sweet, and red: As the Quantity of its Salt is greater or lesser, and more or less exalted, it is more or less capable of Fermentation: And when its Earth is more or less plentiful, it prevents its Fermentation more or less.

What I have said hitherto being supposed, the Temper of the Blood may be look'd upon as simple and compounded. There are Four sorts of the Simple Temper, and Twelve of the Compounded, as it will appear by what I shall say hereafter. Of the Sixteen Differences of Temper, which I have laid down, I shall only explain Ten.

#### *Of the First Simple Temper of the Blood.*

When the sensible or immediate Principles of the Blood are in such a Proportion of Quantity and Qualities, that its Acrimonious Salt, not being plentiful enough, or sufficiently diluted by the Phlegm, or being too full of Saline, Acid, or Earthly Particles, cannot well divide its Sulphur; it happens that the Particles of that Sulphur remain very large, and furnish'd with a great Number of small Branches. And therefore it so intangles and fastens all the other Bodies, with which it happens to be mixed, that it seems to keep 'em under its Domination, if I may say so, by the Bulk of its Mass, and the numerous Branches of its Particles. The Sulphur of the Blood, being such as I have supposed, and consequently very fat and sweet, must needs make the Mass of the Blood fat and sweet, not to say insipid, by mixing it self with its other Principles, and covering them on all sides by it self, and by the Phlegm, in which it is dissolved. And therefore that Proportion of the Quantity and Qualities of the sensible Principles of the Blood, ought to be look'd upon as a fat Temper: And because the Sulphur, that is accounted fat, has not only a radical Heat, by Reason of the Matter of the first Element lying in its Pores, but also a real one, by the hot Fermentation it undergoes, and is besides very moist; I call that Temper hot and moist. I need not lose any time in explaining the Cause of it; because whoever considers what I have said, will easily apprehend that it is determined by a fat and sweet Sulphur.

To make the Reader understand the fat Temper of the Blood, I shall observe, in the first Place, that its Mass, whilst it remains in its natural State, affords a great many greasy and sweet Juices, proper for a good Plight of the Body, and a great deal of that arterial, fat, and sweet Lympha, full of Animal Spirits, which serves for the Nourishment of the solid Parts, and enables them to perform their Functions. Which is the Reason why those Men, whose Blood is naturally of a fat Temper, have generally a smiling Countenance, and so good a Physiognomy, that one can hardly look upon them without being prepossess'd in their Favour. They are also fat, and very fleshy: Their Skin is white, and interspersed with a clear red Colour; and their Pulse is full and very regular.

Secondly, 'tis to be observed that the Proportion of the Quantity and Qualities of all the Recrements, which the Blood of a fat Temper affords, is such that they always happen to be well tempered. And therefore those Men, whose Blood is of such a Temper, are generally good natured. They come into the World with fair

Hair, and a well formed and plump Body: Their Skin, which is red at first, quickly loses the greatest part of its Redness, and by degrees turns into a flesh Colour.

I shall observe, in the Third Place, that the recrementitious Juices of a fat Blood, being sweet and well tempered, there can be no doubt, that the nervous Juice is unctuous enough to make the small Vessels, which compose the white Substance of the Brain, so pliant that the animal Spirits do easily convey to them the Impressions, which external Objects usually make upon the Organs of the Senses. The nervous Juice, I have just now mention'd, being unctuous, and consequently very porous, must needs contain a great many Animal Spirits in its Pores: And because its Sulphurous Particles, though extremely small, are nevertheless full of Branches, they must needs entangle those Spirits, and hinder their Motion from being too swift or too slow, unless it be encreased or lessened by an external or internal Cause.

I think one may easily apprehend from what I have said in the last place, that those Men, whose Blood is naturally of a fat Temper, easily acquire the Knowledge of such things, as offer themselves to their Mind through the Senses; and that the Traces of their Ideas remain so deeply imprinted on the small Vessels, which form the oval Center of the Brain, that they cannot be easily defaced. And therefore those Men must needs have a great Vivacity, a solid Judgment, and a happy Memory: They must be inclined, as they really are, to Mirth and Jollity, and consequently to love every thing that pleases their Senses: They are obliging, civil to their Equals, thankful, and susceptible of all sorts of Impressions; so that when they are so happy as to have a good Education from their early Years, they acquire all the good Qualities I have mention'd: They become Polite, Courageous, Learned, Wise, and Sociable: They gain the Love and Esteem of every Body: Nay, they are able to succeed in their Designs.

#### *Of the Second Simple Temper of the Blood.*

Whenever the Proportion of the Quantity and Qualities of the sensible Principles of the Blood is such, that the Acrimonious Salt happens to be disentangled from the acid Salt and the Earth, and is plentiful enough and sufficiently diluted in the Phlegm, to divide the Sulphur easily; it does actually divide it, and grows so thin by much dividing it, that it cannot, by Reason of its small Bulk, and the small Number of the Branches of its Particles, closely unite and wrap up on every side the other Bodies, with which it is mixed: And consequently they cannot make up together with it a fluid Body of a Consistence like that of the Blood, the Mass whereof is fat and sweet: So that the Acrimonious Salt happens to be in a manner Superior to the other Principles of the Blood by the Sharpness of its Particles, and the great Motion it receives from the Saline Acid Corpuscles, which ferment it, when it penetrates into their Contexture: And because the Choler chiefly consists of this Salt, and of the Sulphur, to which it is always closely united; I think the Proportion of the Quantity and Qualities of the sensible Principles of the Blood just now mention'd, may be call'd a cholerick Temper. I take this Temper to be hot and dry, that is, hotter and not so moist as that, which I have call'd fat; because the Acrimonious Salt of the Blood, being considered with respect to the hot Fermentation it continually undergoes, and to the great Dissipation of the Particles of the white Portion of that Liquor, which it causes by moving and dividing it, ought to be look'd upon as hot and dry. One may easily conceive from what I have said, that the Acrimonious-Sulphurous Salt of the Blood determines its cholerick Temper.

The Blood of a Cholerick Temper cannot afford any Recrements so fat and so sweet, as those that are severed from the Blood of a fat Temper: This may easily be apprehended by what I have said above. And therefore those Men, whose Blood is naturally of a cholerick Temper, are not very fat and fleshy: Their Pulse is very frequent: Their Hair is generally of a Chestnut-Colour, and if they are born with Light Hair, it quickly changes into that Colour: It is sometimes Red, and most times curled.

The Acrimonious Salt, prevailing above the other Principles of the Blood of a cholerick Temper, is the



Reason why all the Recrements, which that Blood affords, are not so fat and moist as those of the Blood of a fat Temper. And therefore the nervous Juice, proceeding from the arterial Blood of a cholerick Temper, cannot be so thick and so moist, as that which is severed from the Blood of a fat Temper. This being supposed; the Animal Spirits contain'd in the Pores of that Juice, must needs be very subtil, and have a free Motion; and the Vessels, which make up the white Substance of the Brain, must needs be pretty pliant. And therefore the Impressions made by external Objects upon the Senses of those, whose Blood is of a Cholerick Temper, are easily conveyed to the oval Center; where their Traces would remain a considerable time, were they not generally defaced by new Impressions, as I shall shew hereafter.

The nervous Juice being very Subtil, and the Animal Spirits having a free Motion in its Pores; all the Impressions of outward Objects upon the Organs of those Men, whose Blood is of a Cholerick Temper, are quickly conveyed into the Oval Center: And therefore those Men must needs have so great a Penetration, that 'tis impossible for them, especially when their Imagination is very warm, to reflect upon their Ideas, as much as is necessary to perceive wherein they agree or disagree. Hence it is that they make wrong Judgments, and false Reasonings; particularly when they give a full Scope to their Vivacity: And because they are too hasty in their way of Thinking, the Traces of the Impressions, which External Objects make upon their Brain, prove so Superficial, that a new Idea frequently drives away most of those that went before: And therefore they can't have a very good Memory. I think one may easily apprehend from the Principles I have laid down, that the Men I am speaking of, are always inclined to talk much, and too quick and lively to overcome their Passions. And therefore 'tis no Wonder they are so tedious in Conversation, and extremely sensual, passionate, and revengeful. I add, that their Bodies are fitted for all sorts of Exercises; and that they are generally inconstant, unfaithful, ingrate, self-conceited, vain, and proud.

#### *Of the Third Simple Temper of the Blood.*

When the sensible Principles of the Blood are in such a Proportion of Quantity and Qualities, that the Sulphur, Salt, and Earth happen to be mixed with too plentiful a Phlegm; then the numerous Particles of the Phlegm, being extremely small and pliant, get so easily and in so great a Quantity into the Contexture of the *Molecule* which they form, and into all their Pores, that they are as it were drown'd; and consequently they make a Waterish or Phlegmatick Blood. Wherefore I call the Proportion of the Quantity and Qualities of the different Principles of that Liquor, a phlegmatick or pituitous Temper: Which ought to be look'd upon as cold and moist; that is, not so hot as the fat and cholerick Tempers, and a great deal moister than both of 'em: I say, it ought to be look'd upon as cold and moist, because the Phlegm, which determines it, has those two Qualities.

When the Blood is of a phlegmatick Temper, the Phlegm, which prevails above the other Principles, is so united to its Sulphur, and absorbs its Earth and its Salt in such a manner, that its Mass affords a great Quantity of sweet and fat Recrements, much like those that are severed from the Blood of a fat Temper, but they are much more waterish. Which is the Reason why those Men, who have a Blood of a phlegmatick Temper, are very fat and fleshy, and their Skin is so white, that it hardly comes near a true Flesh-Colour. They have generally a mild Look, a soft and slow Pulse, lighter and finer Hair than those, whose Blood is of a fat Temper, and grow hoary sooner than others.

The Recrementitious Juices of a Blood of a phlegmatick Temper, are fat and sweet; but because they are very waterish, the Animal Spirit is too much diluted, or rather drown'd in them. And therefore those Men, who have a Blood of that Temper, are far from being so lusty and vigorous, as those, whose Blood is of a fat, cholerick, or melancholy Temper; and consequently they are not fit for any violent Exercise, and cannot bear a great and long Application.

From what I have said, one may easily apprehend, that the nervous Juice drawn from a Blood of a phlegmatick Temper, is like the other Recrements, I mean fat and

very waterish; and therefore the white Substance of the Brain, which it nourishes, must needs be very soft and pliant. This Juice does so much weaken, by its great Moistness, the Force of the Animal Spirits contain'd in its Pores, that those Spirits, either by the Relaxation of their Ætherial Particles, or by the great Division of their internal Parts, convey but slowly into the Oval Center the Impressions of outward Objects upon the Organs of the Senses. And therefore the Ideas, which those Impressions excite in the Mind, are weak, and consequently may easily be defaced; not only because they are weak, but also because they are imprinted upon the tender and soft Vessels, which form the Texture of the white Substance of the Brain.

This being Supposed, 'tis no difficult thing to apprehend, that those Men, whose Blood is of a phlegmatick Temper, have no great Penetration and Memory. They do not easily conceive those things, that offer themselves to their Minds; and when they conceive them, they will quickly forget 'em. Any one may be convinced of it, that considers with what difficulty Children of a very moist Temper learn the first Principles of the Sciences, and how easily they forget them. It appears from what has been said, that those Men, who have a Blood of a phlegmatick Temper, don't seem to be born for great Things; because not knowing them, and not being able to make serious Reflexions upon them, they are not qualified to undertake 'em, or to succeed in them. Those Men are little fond of any thing, that flatters the Senses; and therefore easily overcome their Passions, and need not do themselves any great Violence, to be honest and virtuous. 'Tis no wonder they are chaste, pious, quiet, and little affected with the saddest Occurrences of Life. Being little moved with the good Offices they receive from others, they are not very forward in expressing their Acknowledgment for them; and because they easily forget 'em, they are often guilty of Ungratefulness. Having no great Strength in their Limbs, they walk lazily, and are quickly weary of bodily Exercises.

#### *Of the Fourth Simple Temper of the Blood.*

When the Phlegm, the Sulphur, the Salt, and the Earth of the Blood; are in such a Proportion of Quantity and Qualities, that the Saline acid Particles, which are closely united to its Acrimonious Salt and to its Sulphur, stop their Pores, by their Quantity or Bigness, and hinder the acid volatile Salt, which remains floating in its Mass, from getting into them easily enough, to cause a Fermentation as hot as that, which the Blood of a fat or cholerick Temper undergoes; then the acid Salt of that Liquor ought to be look'd upon as prevailing above the other Bodies, of which it consists. And because this acid Salt, dispersed thro' the whole Mass of that Liquor, is to be taken for that Portion, which the Ancient Physicians call'd Melancholy; I call by the Name of melancholy Temper, the Proportion of the Quantity and Qualities of the Sensible Principles of the Blood, which I have just now mention'd; and I add, that this Temper ought to be look'd upon as cold and dry, that is, not so hot and moist as the fat Temper of that Liquor; because the acid Salt, which determines it, is cold and dry; and because it lessens the Fermentation of the Blood; and its Mass is not very full of Phlegm.

To make the Reader understand what I am going to say, I shall observe first, that when the Blood is of a melancholy Temper, the acid Salt prevails above the other Principles, and is so united to its Acrimonious Sulphurous Salt, that it makes its Contexture too close, to be easily penetrated by the Saline, acid, volatile Particles, which remain floating in its Mass. Wherefore the natural Fermentation of that Liquor is so moderate, that it cannot sufficiently divide its *Molecule*: So that the Blood of a melancholy Temper must needs be thick, and its Recrements must have more Consistence, and consequently less Fluidity, than those of the Blood of a fat, cholerick, or phlegmatick Temper. Having laid down these Principles, I say, that those Men, whose Blood happens to be of a melancholy Temper, must be indifferently fat and fleshy; because that Liquor being thick, and consequently having but little Phlegm, does not afford many Recrementitious Juices: However those it affords, are not very



ry waterish; and therefore those Parts that are nourish'd by them, must have more Consistence, and consequently more Strength, than those that are nourish'd by the Re-crements severed from a Blood of a fat, cholerick, or phlegmatick Temper. Which is the Reason why melancholy Men are generally more healthful and stronger than others: Their Skin is somewhat brown: They have a serious Look, and most times a slow Pulse: When they are born, their Hair is of a deep Chestnut-Colour, and grows black afterwards.

From what I have said, it may be easily infer'd, that the nervous Juice drawn from the Blood of a melancholy Temper, tho' never so fluid, has more Consistence, and consequently a closer Texture, than that which is severed from the Blood of a fat, cholerick, or phlegmatick Temper. From whence it follows, that the Animal Spirits, tho' well qualified, do not easily move in its Pores, and that the Substance of the Brain, nourish'd by them, is stronger in melancholy Men than in others. This shews that the Impressions made by external Objects upon the Senses of those Men, whose Blood is of a melancholy Temper, are but slowly conveyed to the small white Vessels of the Oval Center. Nevertheless the Ideas raised in the Mind by those Impressions, are deeply imprinted in the Brain; because the Particles of Air, contain'd in the Animal Spirits, have a sufficient Elasticity, and the nitrous Particles of the same Spirits have Masses of a sufficient Bigness, to make the Traces of those Ideas deep and consequently more lasting.

'Tis an easy thing to apprehend from what has been said, that those Men, whose Blood happens to be of a melancholy Temper, do not easily acquire the Knowledge of those Things, which offer themselves to their Minds: One may also apprehend, that when they know them, they don't easily forget 'em. Which being supposed, I say, that those Men are naturally disposed to reflect upon their Ideas, and consequently well qualified to know wherein they agree or disagree. And therefore they have generally a great Solidity of Judgment, they argue closely, and have a very happy Memory. I add, that if they are not so lively as those, whose Blood is of a fat, or cholerick Temper; they have a more solid Judgment, a greater Justness of Thought, and a more lasting Memory. Besides, they are sober, and more inclined to Virtue than to Vice, provided they be not spoil'd by a bad Education, or ill Examples. Having always a Propensity to Meditation, and to keep, as it were, within themselves, they are not very fond of Company. However, when they have a great Esteem for some of those, with whom they are used to converse, they love them sincerely and constantly: For Constancy is their peculiar Character; and we know by Experience, that of all Lovers none are more constant than those, whose Blood is of a melancholy Temper. I think what I have said is sufficient to shew, that melancholy Men have a Steadiness of Mind, that is commendable, when kept within due Bounds, and blameable, when attended with Obstinacy.

To conclude, I must observe, that when the white Substance of the Brain of some Men, who have a melancholy Blood, is so hard that it cannot easily receive the Impressions made by external Objects upon the Organs of the Senses; and besides, when their Animal Spirits are ill qualified, and so entangled in a thick nervous Juice, that they convey those Impressions into the Oval Center slowly and weakly; those Men have so hard an Apprehension, so weak a Judgment, and so bad a Memory, that they are almost Stupid.

## II.

JOH. WOLFGANGI JÆGERI *Historia Ecclesiastica & Politica*, ab Anno 1600. usq; ad An. 1710. Hamburgi 1709. in Fol. pagg. 788. That is, *An Ecclesiastical and Political History, from the Year 1600. to the Year 1710.* By John Wolfgang Jægerus.

THE Author informs the Reader in his Preface, that Frederick Charles Prince of Würtemberg charged him, and two other Persons, twenty Years ago, to write the History of the XVIIth Century. He was then Professor of Morality. The Orders he received, imported that he shou'd collect whatever concern'd Ecclesiastical and Political History, consult the best Authors, and give his Judg-

ment about every thing related by him. The Causes of Troubles, Schisms, and Heresies, and all other Innovations, were to be the main Object of his Application. This Work shews how carefully he has perform'd the Duties he undertook to discharge.

He begins with the Election of Pope Clement VIII. because the Government of that Pontiff lasted till the fifth Year of the XVIIth Century. But what he says of him, goes only by the Name of Preliminaries: the History, properly speaking, begins with the Jubilee of the Year 1600.

The Author's Method in dividing his Books is very natural. He mentions the Facts relating to each Nation, by themselves; and those Facts are generally the Subject of each Chapter. For instance; The first Chapter of the first Book is entitl'd, *Acta Romana*; the Second, in *Gallia*; the Third, *Acta Scetica*; the fourth, *Acta Belgica*; the Fifth, *Acta Hungarica*; the Sixth, *Acta Bohemica*; the Seventh, *Acta Suecica*; the Eighth, in *Austria & Styria*; the Ninth, *Acta Polonica*; the Tenth, *Acta Sabaudica*; the Eleventh, *Acta Chinensis*; and the Twelfth, *Acta Jesuitica*. All those Chapters, excepting the Sixth and the last, treat of some particular Nation. In the Sixth, M. Jægerus gives an Account of *Bohmius's* Visions. That Son of the Night, says he, that Father of Darknefs, was born in the Year 1575. in a Village near *Gorlitz*. Plowing was the only thing his Relations cou'd teach him. However, he learn'd to read and to write, and then became a Shoemaker. He affirm'd, that he fell into an Extasis in the Year 1600. and that he had a full Contemplation of Heavenly Things for the Space of Seven Days. In 1610. he had another Rapture; and to preserve the Memory of that great Event, he publish'd a Book entitl'd *Aurora*. This Work is a confused Heap of Impertinencies: Astrology, Philosophy, and Theology, are often confounded together in one and the same Period. But what cou'd the World expect from an ignorant Shoemaker? The Magistrates of *Gorlitz* forbid him to write any more; but the Book he had already publish'd, cou'd not be suppress'd. *Bohmius* had some Followers, a sort of Men like him, whom M. Jægerus undertakes to confute, only by desiring them to explain and to prove the Doctrine of their Master. Here is a Specimen of *Bohmius's* Doctrine. "From whence wou'd you have us derive the Origin of the Devils? You won't confess that the Devil is a great Portion of the Deity, according to the Nature of the Father; and yet Christ himself gives the Title of Prince to *Lucifer*. Since you are not of my Opinion, shew me any other Nature besides the Divine, out of which the Devil was created. . . . When a sinful Soul leaves this World, it goes into the dark World, and adheres to the Eternal Nature, to its Mother out of which it came, and in which it does naturally Subsist. . . . The Holy Ghost proceeds from the Trinity. . . . God placed Jesus Christ upon the Throne of *Lucifer*, and gave him the same Power *Lucifer* had before his Fall. . . . God consists of Seven Kinds or Generations. . . . There is no other Difference between God and *Lucifer*, than what is to be found between Parents and Children.

*Bohmius* inserted many such Blasphemies in several of his Books, which the Fanatics of his Country admire, as containing a very profound, and pious Theology, no less intelligible to the Mind than obscure to the Flesh. The Author observes, that *Calovius* has been more successful in Confuting this Enthusiast, than all his other Adversaries.

What M. Jægerus calls *Acta Jesuitica*, in the 12th Chapter, is only a short Observation. He says, that in the Year 1600. the Jesuits of *Dole* gave out that *Beza* was dead, and that he return'd into the Pale of the Catholick Church before he died. M. Jægerus adds, that the Divines of *Geneva*, and *Beza* himself dispersed several Pieces, which shou'd the Falsity of that Report.

There is no need to dwell upon the other Books of this History: The Author observes the same Method as in the first, and the Subjects contain'd in them are sufficiently Known. The Sects and Parties, he more particularly describes, are *Bohmisism* above-mention'd, *Weigelianism*, *Arminianism*, *Syncretism*, *Amynaldism*, *Jansenism*, *Arnaldisism*, *Probabilism*, *Naturalism*, *Borrichism*, *Socinianism*, *Labadism*, *Commenianism*, *Hobbesianism*, *Cartesianism*, *Cocceianism*, *Beckerism*, *Pietism*, *Quakerism*, *Familism*, *Spinozism*, *Nullibism*, *Poietianism*, *Boutignonism*, *Lockianism*, *Mysticism*, *Stengerianism*, what the Author calls the new *Cri-genism* of Cardinal *Petrucchi*, and M. de *Fenelon*, the *Philadelphians*, and the new Prophets of the *Cevennes*.